1: Linen 8-5 (1926-27) 1933 FY8 Tanala FY8

352 are in use. These are made from three long strips of cloth sewn together side by side and at the ends. They are hung from the rafters and reach to the floor, the lower edges being tucked in under the sleeping mat.

342 The Tanala houses are comfortable and well adapted to the climate, the only disadvantage being that they are rather smoky.
356 The fire is kept going constantly, and in time the rafters and inside of the thatch become thoroughly blackened. For some reason, perhaps the general humidity, this smoke deposit is as glossy as black lacquer and gives a really decorative effect. Most of the houses are kept scrupulously clean. The floor mats are changed frequently, and the whole house swept at least once a day. Brooms made from palm splints and dust pans of matting are employed (Fig. 18, c, d).

342 There seem to be no special ceremonies attendant on house building or on first entering the new house, although the work is usually begun on an auspicious day. One informant mentioned a charm for house building, but I could not learn its composition or how it was used.

The Zafimaniry dwellings are also rectangular and are oriented in the same way as those of the rest of the tribe, but they are greatly superior in workmanship and solidarity (Fig 18, g). They seem to be identical with the houses used by the Betsileo at the beginning of the historic period, and the Zafimaniry no doubt brought the type with them when they fled from the plateau.

The houses are rather small, the largest rarely being more than 15 feet long, and are rather wide in proportion to their length, some being almost square. They are usually built on terraces or on stone-faced earth platforms 18 inches to 2 feet 6 inches high. If on a terrace, a ditch 18 inches wide and of the same depth is dug round the
[361] house about 2 feet out from the walls, for drainage. The disposition of the houses in villages is very irregular and hardly two will be at the same level.

335 All the main timbers are made of hard wood and are carefully
342 squared and dressed. The three main posts are oblong in section, 3 to 4 inches thick and 8 to 10 inches wide at the base, tapering to about 6 inches wide at the top. They are firmly planted in the ground at either end and in the center of the house, their broad faces being at right angles to its long axis. The center post is usually slightly larger than the other two. Their tops are deeply notched to receive the ridgepole, which is also of hard wood, round, and about 4 inches

1: Linton E-8 (1926-27) 1933 FTS Tanala FTS

354 The fireplace is southwest of the center post. It is always far enough away from the walls so that it can be approached from all sides. It is rectangular, about 2 feet on a side, and is depressed 2 to 3 inches below the floor level. It is surrounded by small slabs of stone set on edge. One or more tripods, made from slender stones planted in the earth, serve to support the cooking pots. Among the Betsileo these stones are sometimes carefully shaped, but all those seen among the Zafimaniry were rough.

352 Along the southern wall there are commonly one or more hanging shelves loaded with utensils, baskets, etc. On the center post, or on the wall opposite the entrance, a small openwork basket for spoons is hung. In the southeast corner there is usually a wooden chest. In front of this is a stand for a water jar. This is usually made from a small tree with its branches lopped to form a support for the jar. It is about 18 inches high.

Against the west wall, to the left of the entrance and filling the rest of that side of the house, is the bed (Fig. 19, d). This is a huge wooden structure, resembling a wardrobe. It is built in permanently, the walls of the house forming the back and southern end. The front and northern end are nearly as high as the house wall. The top is open. The inner walls of the bed are constructed of grooved lumber, like the house walls. There are longitudinal beams halfway up. In the center of the east side there are two doors, one above, the other below. The lower half of the bed is used for storage, setting hens, etc., the upper half for sleeping. The bed itself is made of split bamboos or saplings laid longitudinally, with grass and mats on top. At night, the father and mother of the family retire into this structure and shut the door. Everyone else sleeps on mats laid on the floor. [531] The beds are usually carved.

The Zafimaniry use matting stools, like the other Tanala, but have in addition well-made wooden stools, usually with three legs (Fig. 19, b). These are carved from a section of log. I never saw more than one wooden stool in a house. This stool is the property [422] of the father and no one else can use it while he is present.

356 The Zafimaniry houses are well suited to their environment, for the winter season in their territory is cold, with chilling fogs, but they are poorly kept. The floors are rarely swept and spilled food, etc., is simply trodden in. When the floor mats become too soiled, new ones are laid down on top, the floor itself being of earth. In one house I counted sixteen layers of mats, each with its accumu-

1: Linton 1-4 (1926-27) 1933 FTS Tanala FTS

lated filth. Vermin thrive under such conditions and it is almost 358
impossible for a white man to sleep in one of these dwellings.

ARTIFICIAL LIGHT

The Tanala usually keep to the house after sunset, except on 354
moonlight nights. The only lights used in the open air are torches, usually flaming brands of resinous wood. Better torches, for night fishing, are made from bundles of long, dry leaves tied together at intervals of 3 to 4 inches.

Inside the house, most families are content with the light of the fire. The Zafimaniry make a limited use of small iron lamps (Fig. 19, e) like those of the Betsileo. The lamp consists of a small bowl attached to the side of a long spike. The whole is usually forged from a single piece of metal. The lower end of the spike is pointed and is thrust into either the earth floor or a heavy block of wood. The upper end is bent down over the bowl and then recurved, forming a small hook. Sometimes this is forked and spread, resembling the horns of cattle. The bowl is filled with grease and has a floating wick, twisted from a bit of bark cloth or commercial cotton fabric. A lump of fat is impaled on the hook above the bowl and slowly melts down, feeding the lamp. Iron lamps with multiple bowls seem to be unknown.

All the Tanala use tapers made by impaling the kernels of castor oil beans side by side on a thin splint of bamboo or other stiff material. The first bean is lit at the fire and the taper laid horizontally across a bowl or other raised object with the burning end protruding beyond its side. When the first bean is nearly consumed, the taper is picked up and inverted to light the next. Such tapers require almost constant attention. They are reminiscent of the candle nut tapers used in Polynesia.

CLOTHING

In describing Tanala clothing it is necessary to distinguish 291
between the Ikongo, the Menabe in general, and the Zafimaniry. [169]
The garments of the first two resemble those of the east coast tribes while those of the Zafimaniry are of the plateau pattern. The two types differ so widely that it seems best to describe the Zafimaniry separately.

In pre-European times, the Ikongo dressed exclusively in soft mats. They made no use of true cloth and bark cloth was employed only for women's belts. The Menabe, on the other hand, rarely